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## FORMS OF ADDRESS IN GENIZAH LETTERS.

As there has probably been no larger field from which to glean information as to the mode of addressing letters than the spoils of the Cairo Genizah, it seems a favourable occasion for comparing and grouping such addresses in order to show the most usual forms.

Of course the direction had very little need of minuteness of description, as the methods of transmission would be largely by travelling friends or servants. Thus the name of the addressee with, or even without, the place of destination, was often considered ample. On the other hand, very frequently the names both of the sender and of the receiver are only to be obtained from this address.

There is no evidence, naturally, as to how letters were carried, whether in wallets or otherwise; we can only see how they were folded for transit.

Now this, in the letters which have been examined for the present purpose, appears to have had fairly uniform treatment, influenced no doubt by the ordinary length of the address.

If the letter only filled one side of the paper, when that was finished the scribe began at the foot of the leaf and doubled the writing horizontally inwards at intervals of about an inch or an inch and a half if he were a tidy writer—if not, rather more—until he came to the top. Then he would not write the address on the free strip at the top (verso), but turned the packet over and wrote on the *second* outside fold where it was quite firm. The top strip would naturally spring under the reed, and so make clear writing impossible.

This narrow, flattened scroll was also apparently doubled once sideways, as there is always a crease down the middle of the letter, which divides the address into two parts. When therefore it is properly folded, and the address is finished, it will be found that the name and full titles of the addressee are on the first side, while those of the sender appear on the other, accompanied by the town to which the letter is to go, if it is mentioned at all. Of course, it could not have kept folded in this manner without help; so that possibly a strand of hemp was threaded through the middle and the ends tied together. The address is mostly the same way up as the letter itself, whether the writer has more than filled the first side or not, but sometimes it appears bottom upwards. The plan of a long letter is: (1) the first side beginning a varying distance from the top, but always leaving some space, and having also a blank margin on the right of about an inch; when that is filled the paper is turned side-ways, and (2) this side margin is filled generally with oblique lines of writing, but occasionally with two lines all along; after which the sheet is turned top to bottom, and (3) the head margin is filled with short lines vertical to the beginning of the letter, or by horizontal lines. Then the paper is turned over, and (4) the writer continues on the verso, mostly bottom upwards with regard to the first side.

One finds among the Genizah documents Hebrew or Aramaic letters, and Hebrew-Arabic, with addresses in all kinds of Hebrew and Arabic script. Sometimes Arabic addresses are given in both Hebrew and Arabic characters; generally two lines quite across the sheet being occupied, whatever writing is used. It is noticeable that letters exclusively in Aramaic very frequently have no separate address, but include in their exordium the actual names both of the sender and the addressee.

Occasionally, on the other hand, though the letter is evidently complete, neither writer nor recipient is named, nor is there any direction on the verso. One may suppose

that all these were entrusted to friends or servants, or at any rate to Jews who were travelling the whole journey. There is scarcely ever a date, so that the only means of ascertaining the period to which the letter belongs is by finding the persons mentioned therein in some dated documents. Sometimes a month, and even a day, will be mentioned, but hardly ever the year.

I<sup>1</sup>. One exception is the important letter containing a decision of Mašliach the ראש, mentioned by Professor Bacher in this REVIEW<sup>2</sup>. This has upon it שבט אתמב (Shebat 1442 = 1131 A.D.) and the place from which it is dated צוען מצרים (=Fustât). The letter is written to a certain R. Abraham at Malij<sup>3</sup>, and deals with a document which had been drawn up at that place (a שטר חוב probably) between סעדיה בן אברהם and יעקב הלוי בן שלה. Mašliach there speaks of himself as מצליח הכהן ראש ישיבת אלחיו הכהן ר' יצחק בן שלמה נאון יעקב ביר שלמה הכהן ר' יצחק בן אלהו הכהן ר' יצחק בן שלמה הכהן ר' יצחק גוע יהוסף הכהן בית דין כהן צדק . . . [הכהן] הראש קדוש יר' זקל<sup>4</sup>.

II<sup>5</sup>. Another of those bearing a date is mostly in Arabic, but in common with very many others has the preliminary matter in Hebrew. It purports to come יוסף הדיין מאחיהם, and is directed ללשיך ביר יעקב הדיין ביר [עלי?] זכר צדיק לברכה, the date is שנת אתעו (=A.D. 1165), and among the persons greeted are אלשיך אבו אלפרז אלבנדארי, אלשיך אבו אלגליל מר זר, מר זר בנימין החבר, מר זר עזרא הדיין, משה ראש הקהל, which last seems likely to be Maimonides.

III<sup>6</sup>. A third letter with a date, which may be the time of writing, is from מימון הכהן ביר אדונים נעביר יאשיה זצל to ביר אלעזר נע, and speaks of Iyar 4876 (=Apr.-May, 1116 A.D.); the writer had gone from Alexandria to Spain,

<sup>1</sup> T-S. 24. 26.

<sup>2</sup> vol. XV, p. 94.

<sup>3</sup> מליج = مليج, a town on the Nile. See p. 729, note 1.

<sup>4</sup> Abiathar, who appears elsewhere between two periods of Elihu, does not figure in Mašliach's ancestors. See Poznański in *R. É. J.*, Jan. 1906, and Bacher in *J. Q. R.*, XV, p. 79, &c.

<sup>5</sup> T-S. 24. 60.

<sup>6</sup> T-S. 24. 77.

by the ship of אללה נצרה אלצלטאן (Captain Nazru'llah), and perhaps the letter is written from Spain; it is in Arabic, and neither of the people has been noted elsewhere as yet.

IV<sup>1</sup>. There is also an instance of the date אייר אָנה (= 1094 A.D.); which occurs upon a Hebrew letter from ברוך ברבי יצחק (of Palestine) to יוסף בר שמואל, which is directed to فسطاط مصر at ابي يعقوب يوسف بن سمّال. Another example, mentioned later<sup>2</sup>, is sent from Askelon in 1112 A.D.

V<sup>3</sup>. One case has been found of a note of the date when a letter was received:—

ועל האדא אלכתאב פי יום אלתלאתא אול ניסאן והו רביע אלאל  
פי סנת חסע ותמאנין

This is written in thick black writing just below the address, which is in a Spanish Rabbinic hand, from אבו יצחק אברהם בן דאור אלרחבי to נסים בן יצחק. The date that nearest agrees with this record is the year A.M. 4789 (= 1029 A.D.), when Tuesday, March 18, was the 1st Nisan, and Rabi'u 'l-awwal began on Thursday, March 20.

Let us take first the specimens of letters in Aramaic; these seem generally to be connected with a congregation or an important personage in the community, although the leaders by no means limited themselves to their own language. We begin with several letters of two ראשי הישיבה, Solomon ben Jehuda who died in 1047 A.D., and his son Joseph who died in 1054<sup>4</sup>.

#### VI<sup>5</sup>.

תיבל בשוש וגאל ליקר האהובים כנָק מר [ור] אוהבם שלמה בר יהודה ראש  
אברהם הח' והנ' בר סהלאן ומ' . . . . . ישע רב

#### VII<sup>6</sup>.

לכבוד גדולת קדושת מרנא ורבנא	תיבל בשוש ובשמה תניע
המיוקר בן כב קדו מר ור יצחק	יעקוב החבר היקר המכובד
ישמרהו קדוש יעקוב לגאול בילט	בית דין רוח יי תניחהרו
עברו יעקב'	

<sup>1</sup> T-S. 20. 141.

<sup>2</sup> See No. LXXVI, p. 741.

<sup>3</sup> T-S. Ar. Box 64<sup>5</sup>.

<sup>4</sup> For these two Gaons see Prof. Bacher, *J. Q. R.*, XV, p. 84.

<sup>5</sup> T-S. 13 J 16<sup>14</sup>.

<sup>6</sup> T-S. 13 J 16<sup>24</sup>.

The former is signed in the margin of the letter on the recto, *שלמה הצ ברבי יהודה נז*; the latter has *יוסף הכהן החבר* as signature, *מז* (= *מנוחתו כבוד*)<sup>1</sup> showing that it was after the decease of Solomon.

The name of the second person to whom Solomon's letter was addressed is torn away.

It will be seen that his direction follows the general custom mentioned above, and contains the names of the addressees in two lines on the first half, and his own name on the other; whereas that of his son runs the lines straight across, allowing plenty of room for the doubling, and dispensing with his own name entirely.

VIII<sup>2</sup>. Other letters of Solomon occur, one of which has no address and is signed *שלמה הצ ראש ישיבת גאון יעקב* *בירבי*<sup>3</sup>, appearing to be written to a *מוהב בר יפת*, probably dwelling at Ramleh; in it he salutes his friend the head of the congregation, Abraham, doubtless the *אברהם בר סהלאן* addressed in the first letter, No. VI, above.

IX<sup>4</sup>. Another letter to this Abraham also exists, but imperfect, with only part of the direction remaining:—

... *י אברהם* ... *[תנ]צנה אוהבו שלמ* ...

Solomon says he has received a letter from *יהיה* (possibly Abraham's son), from Baghdad, with a letter of *אדונו גאון האיי*; *יהיה* tells him that he sits and reads *הלכות גדולות*<sup>5</sup> before the Gaon.

X<sup>6</sup>. A letter written while Solomon was still Ab only, signed *שלמה אב הישיבה בירבי יהודה*, speaks of himself and the court as *מושבני שארית קהל עיר הקדש*, and says that as some one was going to Egypt, the Jerusalem congregation seized the opportunity of sending a letter *אל קהלות צוען*, to the congregations, that is, of Fustât. This fragment of

<sup>1</sup> See Zunz, *Zur Gesch. u. Lit.*, I, p. 457.

<sup>2</sup> T-S. 13 J 15<sup>11</sup>.

<sup>3</sup> This *בירבי*, standing for *ברבי יהודה*, is mostly used by him.

<sup>4</sup> T-S. 13 J 13<sup>14</sup>.

<sup>5</sup> Perhaps meaning the compilation of Joseph Tob Elem from *Hal. G.* and *Hal. Pesikoth*, which was made about A. D. 1040.

<sup>6</sup> T-S. 12. 80.

what was once a long private letter from Solomon was taken doubtless by the same messenger.

Some are addressed in Arabic script; one to the same Abraham as before runs thus:—

# XI<sup>1</sup>.

لسیدی و نسبی ابی اشحق ابرهیم الحبر بن  
 من سلوموراس المتبته بن یهودا  
 سهلان المعرف بابن سساط اطال الله  
 بالفسطاط ... ان شا الله  
 بقاء و ادام ...

“Shelomo” seems a phonetic transliteration here.

Although the address is Arabic, the letter is in Hebrew, and speaks of the approaching journey of Solomon's son to *Fustāt* (צוֹעַן מַצְרַיִם). He also solemnly promises to pay some money to the *ירוּשְׁלָמִים*, to the last farthing (עַד פְּרוּטָה) if the Creator is merciful.

XII<sup>2</sup>. Another, signed *ישׁיבת צבי ברבי*, is addressed:—

لسیدی الخابیر ابی کثیر افرایم محفرط  
 من سلومو بن یهودا راس المتبته  
 الفسطاط ان شا الله

This Ephraim is spoken of inside as *צִנֹּץ* כְּנָעִי. The writer mentions a letter he has received from *עיר הקודש*, written in the *הגרי* (“Hijri”) language, and also a question from *Ramleh*; therefore it would appear that Solomon was away from these cities at the time.

XIII<sup>3</sup>. Another letter of his to the same Ephraim is addressed in Hebrew characters:—

ליקר פאר חברנו ואהובינו כב נר קר  
 ברבי שמריה המלמד נוהו עדן  
 מרנא ורב אפרים החבר ישמרו צורנו  
 ישע רב

This is signed as No. VIII above, and speaks of the writer as *בְּעִיר קוֹדֶשׁ*.

XIV<sup>4</sup>. With this may be compared the letter printed in

<sup>1</sup> T-S. 16. 275.

<sup>2</sup> T-S. 20. 181.

<sup>3</sup> T-S. 13 J 9<sup>2</sup>.

<sup>4</sup> T-S. 20. 102; other letters of Solomon b. Judah are one to the same Ephraim, in Hebrew, mentioned below (No. XXII, p. 729); also two, T-S. 13 J 11<sup>5</sup>, 9.

Dr. Schechter's "Saadyana" (in this REVIEW, vol. XIV, p. 481, No. XLII), which is from Solomon to the same Ephraim, although, owing to the fragmentary state of the beginning of the letter and the address on the verso, it has been assigned to a different writer and recipient. The address runs almost as No. XIII:—

ליקר פאר חברנו ויקירנו כִּנֵּק      מִזְּוֹרֵב אֶפְרַיִם הַחֶבֶר בְּסֵן גְּדוּלָּה  
יִשְׁמְרֵהוּ קְדוּשָׁתוֹ וַיִּנְצְרֵהוּ      מִשְׁגַּבְנוּ בְּרַבִּי שֹׁמֵר [יְהִי הַמְּלֹאךְ]  
יֵשַׁע ר [ב]

We may notice that the place of destination is omitted in the Hebrew address; also the lines of this latter address run straight across the fold in contrast to those of No. XIII.

XV<sup>1</sup>. Another from the same to the same begins as both the foregoing:—

ליקר פאר כִּנֵּק מִזְּוֹרֵב אֶפְרַיִם אֲהָבֹו      בֵּן כִּבֵּק מִזְּוֹרֵב שְׁמַרְיָה נֵזֶק  
הַמַּעֲוָלָה יְהִי צוֹר עֲזוּר וְצֶל . . . . .

This is sent by Solomon from Jerusalem by the hand of נֵזֶק; he has received the דְּיוּקָנִי<sup>2</sup> which the brethren of Egypt have sent and also 29½ zahobim by מִבְּשֵׁר. They have asked him to take from the דְּיוּקָנִי 20 zahobim for the debt which is upon them for the year. This is signed as No. VIII above.

XVI<sup>3</sup>. Solomon also addressed an Aramaic letter to מוֹהָבִים בֵּן מִבְּשֵׁר about a certain מוֹהָבִים בֵּן אֲהָרֹן and his two younger brothers מִשָּׁה and יִצְחָק and their portions. This is addressed in Arabic characters on the verso. In all, up to the present, fourteen letters of this Gaon are found in the Cambridge fragments, and doubtless others will be discovered as the work of cataloguing goes on.

One document<sup>4</sup> may here be mentioned to add to his history; this is a deed executed in Jerusalem, A. M. 4805 (=1045 A. D.), from a מִבְּשֵׁר בֵּן שְׁלֵה אֶלְעֻמְתַּאנִּי and his wife

<sup>1</sup> T-S. 13 J 137.

<sup>2</sup> This seems to mean "image."

<sup>3</sup> T-S. 20. 178.

<sup>4</sup> T-S. 13 J 111.



יצחק בירבי יעקב החבר to נאליה בת אשלימון אלדלאחי  
 is a witness, as also one ראש ישיבת גאון יעקב ברבי  
 אליהו הכהן הרביעי בחבורו.

The beginning of the direction in Nos. VI and VII, . . . חיבל בשוש, as given once by Solomon and once by his son Joseph, does not seem to occur elsewhere.

XVII. A form that appears occasionally is found in the letter edited by M. J. Horovitz from the Frankfort Genizah fragments<sup>1</sup>, where the address runs:—

יגיע אל יד כ'נ'ק' מרינו חננאל הרב המובהק הפטיש החזק ירום ויגדל  
 כבודו א'נ'ס'

While this is Hebrew, the letter, it will be seen, is in Arabic.

Other examples are as follows:—

XVIII<sup>2</sup>. A long direction hailing from Miniāt Zifta':—

יגיע להנניב אלמושב הדרת יקרת מרינו ורבנו  
 אדוננו משה הנגיד הגדל נגיד עם יי צבאות עכדא  
 שר השרים ונגיד הנגידים עמרת השרים ותפארתו אברהם ברבי  
 יגונננו אלהינו ויהיה שני חמודיו סגני הנגידות שבתי הנלצב  
 בר כבוד גדלת קדשת מרנו ורבנו מורינו אדוננו ישע יק רב  
 מבורך צורבא מרבנן סנהדרא רבא דגל הרבנים וצל

XIX<sup>3</sup>. A letter addressed, like the last, to a Nagid, in fact the father of that Nagid:—

יגיע להדרת אדונינו כזק מר י מבורך נגיד עם יי נט רח מן חצר  
 ברבי סעדיה זל

This is sent by ביר עלי החבר נין הושענא זל.

No other forms of Aramaic directions beginning with a *verb* have as yet been noted. The rest to be mentioned seem to share, with Arabic addresses, an indifference as to beginning with or without a preposition. But they seem to be distinct from the Arabic in this, that they regularly mention the *person* before the *place* of destination.

<sup>1</sup> See Brody's *Zeitschrift für Hebr. Bibliographie*, IV, 155.

<sup>2</sup> T-S. 3a. 8.

<sup>3</sup> T-S. 13J 16<sup>18</sup>.

XX<sup>1</sup>. The direction of a letter to the congregation at Malij runs thus:—

אחינו יקירינו גדולינו אשר במליג החשובים לנו יברכם שדי וירבם  
ולעד יפרם ויעידרם

The sender describes himself at the head of the letter as אלחנן ראש הסדר של כל ישראל בן שמריה אב בית דין של כל ישראל; he signs it also.

The most frequent form in Aramaic is לכבוד גדולת קדושת . . . מרינו ורבינו either in full or contracted.

XXI<sup>2</sup>. One letter bears the following direction in this style:—

לכבוד גדולת קדושת מר ורבינו      בן רבינו אלחנן הרב הגדול נע  
שמריה הרב המהדר המכובד      ישועה תק רב  
ישמרו שומר נפשות חסידים

This is signed 'שמואל השלישי בחבורו בירבי'.

There are three letters, with the same formula, addressed to Ephraim b. Shemariya, spoken of above<sup>4</sup>; one from Solomon b. Judah runs thus:—

XXII<sup>5</sup>. לכנץ מור אפרים החבר בסנדרין      ברבי שמריה הנצלה  
גדולה ישמרו קדושתו ועצרנו מעוינו      ישע רב

This mentions a debt of 19 zahobim which was owing from נשיאנו יחי לעד והנושה למאר.

XXIII<sup>6</sup>. A very obliterated direction reads:—

לכ נד קד מור אפרים החבר בסנהדרין גדולה . . . בן ג קד  
מור ש[מריה] . . . נוחו עדן  
and the writer seems to be a [בן] יעקב יוסף נע . . .

<sup>1</sup> T-S. 16. 134; Malij appears to have been a few miles from Miniat Zifta, on the east bank of what is now known as the Bahr Shibin; it was 20 miles, according to Idrisi, from the point where this branch divided from that of Damietta.

<sup>2</sup> T-S. 16. 68.

<sup>3</sup> On השלישי see Prof. Bacher in *J. Q. R.*, vol. XV, pp. 82, 83.

<sup>4</sup> Nos. XII to XV.

<sup>5</sup> T-S. 13 J 15<sup>1</sup>.

<sup>6</sup> T-S. 13 J 14<sup>6</sup>.

XXIV<sup>1</sup>. The third to Ephraim gives:—

לכבוד ג ק מ ו אפרים החבר      מן משה בר יפת  
המעלה בן מ ו ש[מרי]ה נע      מן מליג

The greeting of this letter is in Hebrew, but the matter in Hebrew-Arabic.

Others of the same formula are:—

XXV<sup>2</sup>.

... קדושת אהובנו ויקירנו וא...      מני משה ביר שמואל הנודע בן נאמע  
... . . . . .      אהבו ודורש טובו      ממדינת קאבם  
... . . . . .      בוי... עוכל      במדינת מצרים      ישע רב

This is a carefully written letter which contains a good many names, but is very fragmentary; *מדינת קאבם* will be *Cabes* in Tunis.

XXVI<sup>3</sup>.

לכבוד גדולת קדושת מו וז חלפון הלוי      מאת עבדה  
בר כבוד גדולת קדושת מו וז נתנאל      המו . . . ד . .  
הלוי הנצלה      חסדו יצח[ק אל]  
סגלמאסי

This mentions *אלשיי אבו סעד אלשיי*, and is in Arabic, although the direction is Aramaic.

XXVII<sup>4</sup>. The term "סגלמאסי" is also given in an interesting fragment of which no address is left, but which states that the writer saw *יוסף אלסגלמאסי* walking in the old cemetery (*אלעתיקה?*), mentioning also the *בניסה אלשאמיין*; and the interest of the fragment is maintained by the verso, on which is another letter written by a *חלמיר*, apparently to *ראש ישיבת נאון יעקב*, whom he seems to call *דניאל הנשיא*. An *אבו זכרי אלסגלמאסי* is spoken of in an Arabic letter, which also mentions *Damietta* and relates to journeys on the Nile<sup>5</sup>. *Sijilmāsa* is in Morocco, in the valley of the

<sup>1</sup> T-S. 13 J 13<sup>1</sup>.

<sup>2</sup> T-S. Ar. box 64<sup>6</sup>.

<sup>3</sup> T-S. 13 J 13<sup>12</sup>.

<sup>4</sup> T-S. 13 J 13<sup>13</sup>.

<sup>5</sup> T-S. 24. 78.

river Zis, south of the Atlas Mountains; it is said to be forty or forty-one days' journey from Miṣr, according to Idrīsi.

XXVIII<sup>1</sup>. To return: an Aramaic address runs as follows:—

ליקר כבוד גז קז מר וז שלמה חזקן הנכבד העושה | כמה חסדים  
עם כל עובר ושב אוהב תורה | ומכבד בעליה ושמריהו שמר נפשות |  
חסדיו וינצרהו ויברכהו ויחיהו נצח' | ושלומך יגדל ואל ידל אמן סלה'  
ישע יתחדש' | אהרן המומחה והחזן ברבי אפרים מצוענ' |

This occurs at the foot of the letter, which is poetical and Aramaic; it may have been intended for *any* Nagid, as the name שלמה in the letter is filled in later, apparently over an erasure. The verso contains sacred poetry by the letter-writer. This address may be compared with the three beginning ליקר, Nos. XIII–XV.

XXIX<sup>2</sup>. Another Aramaic letter to Ephraim, having the foot cut away with a possible signature, gives us:—

ליקירנו וחשובנו כז גז קז מר ורב אפרים      ברבי שמריה נזע שפריר  
החבר בסנ גרו' וישמרו צור ומכל...  
יהי נצור

being an Aramaic translation of Fustāt<sup>3</sup>.

XXX<sup>4</sup>. A letter headed by the writer with his name, יאשיהו ראש ישיבת גאון יעקב בירבי, is addressed on the verso similarly to the last:—

ליקירנו רבנא שלמה השופט בן סעדיה השופט נזע  
וחוקנים ושאר הקהל הקדוש הדלים ברפח ישמרם צור  
ישע רב'

רפח is perhaps Rife (or Rifa) near Siut in Upper Egypt.

An exceptional form, beginning with greeting, is to be found in the Aramaic address to the oft-mentioned Ephraim b. Shemariya, here quoted:—

<sup>1</sup> T-S. 13 J 16<sup>1</sup>.

<sup>2</sup> See Bacher, *J. Q. R.*, XV, p. 87.

<sup>3</sup> T-S. 13 J 17<sup>4</sup>.

<sup>4</sup> T-S. 12. 16.

XXXI<sup>1</sup>.

החיים והשלום ליקר סדר כבוד גר קר מר ורב אפרים החבר בסנ גר  
ישמרו אלהינו וי... עדו ויהי בסעודו בן כב גר קר מר ור שמריה הנצבה

XXXII<sup>2</sup>. One letter has the following:—

ליר האדון המעולה הנשא ונעלה נ...ם ולתהלה  
אדונינו הנגיד ה ירום הורו ויגדל כבו' א נ...

This contains a narrative of the proceedings of a certain Rabbi Joseph Ganim who came into the בית הכנסה of the writer's town on the feast of Succoth, and said, "Come, let us go and see how you take care of the holy things"; his son יוסף גנים is also mentioned.

XXXIII<sup>3</sup>. A favourite beginning is this:—

הדרת כנף מרנו ורבנו נתן	משרתו טוביהו
הכהן החבר המעולה בר	הכהן בר עלי
שלמה הכהן החסיד נע	הכהן המעולה זל

XXXIV<sup>4</sup>. הדרת מר ור ישועה הרופא השר הנכבד ביר אהרן הרופא  
אלמאני ש' מן בו אלחסן צהרה גאלל פצאר

This letter, which mentions Rabbi Saadiah, was also addressed in Arabic, ... يمل هد، but most has gone.

XXXV<sup>5</sup>. הדרת כבוד גדולת קדושת מרנא ורבנא [אברהם]  
הנאר בכל מעבר סגולת הישיבה ... [בר]  
מרנא ורבנא שלמה הזקן הנכבד ...

This is possibly written by פרחיה בן אלמעלם מחאסן; it has a long Aramaic exordium, the letter proper being Arabic.

Variations of this form occur as follows:—

XXXVI<sup>6</sup>.

עמרת הדרת צפירת תפארת אדירינו גדולינו  
וחשובינו והנסגל עדינו והנכבד אצלינו כבוד  
גדולת קדושת מרנא ורבנא אברהם הזקן הנכבד  
האציל היקר הירא שמים העניו ושפל רוח המסין  
בכל דבר חמדת ל... בן אדונינו נתן השבועה בחבורה

<sup>1</sup> T-S. 13 J 18<sup>1</sup>.<sup>2</sup> T-S. 28. 10.<sup>3</sup> T-S. 13 J 18<sup>2</sup>.<sup>4</sup> T-S. 24. 67.<sup>5</sup> T-S. 16. 250.<sup>6</sup> T-S. 13 J 15<sup>7</sup>.

This seems to be the style of a certain *יצחק בן חלפון* from whom another letter, to *יצחק בירבי שמואל*, is addressed much in the same fashion<sup>1</sup>.

An epistle, sent by Amram b. Isaac to *Ḥalfon hal-Levi* the Cohathite, is addressed :—

XXXVII<sup>2</sup>.

חצרה הדרת יקרת תפארת כבוד גדלת קדשת  
מרנ ורבנ חלפון הלוי הקהתי החכם והנבון השר  
הנכבד הירא שמים מנעוריו בן כבוד גד קד מרנא  
ורבנא נתנאל הלוי הזקן הנ  
יצחק נע  
החסיד בעורו זכרו לברכה ולתהיה

where *חצרה* is the equivalent of *حضره*, of which other examples are given below<sup>3</sup>. This letter contains the wish—

יכתבם בספר זכרון ובספר מחילה וסליחה ולחוג את חג הסוכות בירושלים

Of letters to congregations, one has already been given<sup>4</sup>; another direction, to the Alexandrian synagogue, runs :—

XXXVIII<sup>5</sup>.

אל הקהל הקדוש אשר בנוא אמן הירד . . . כניסת אלשאמין  
יהי צור עזרם וצל סתרם חלקי מחוקקי

This letter begins :—

אל אחינו הקהל הקדוש הדר . . בנוא אמן הסמוך אל ירושלם הזקנים  
והחשובים ובראש כב קד ומד ורב שלה החון . . . בר משה נ . . .

It is interesting to see that the congregation at *Fustāt* should call Alexandria *near* the Holy City.

XXXIX<sup>6</sup>. A letter from the congregation at *Ramleh*, evidently in great distress, to that at *Fustāt* begins with the following adaptation of Job xix. 21 : *אחינו* ; *בית יש כי יר נגעה בנו* ; it is only a fragment, but the direction is preserved :—

לאחינו בית יש אשר במצרים אחיהם הכת העלובה ברמלה  
ישמרם אינו ויוצד צורינו ירא אי אבותינו ויובח

<sup>1</sup> T-S. 13 J 15<sup>10</sup>.

<sup>4</sup> See No. XX, p. 729.

<sup>2</sup> T-S. 13 J 15<sup>16</sup>.

<sup>5</sup> T-S. 13 J 14<sup>16</sup>.

<sup>3</sup> See p. 740.

<sup>6</sup> T-S. 13 J 7<sup>1</sup>.

XL<sup>1</sup>. The next is to the community of Caves concerning some שאלות they had asked of the Gaon; it appears to come from מנחם בן טוב[יה] by the hand of יעקב בן נס[ים] and begins: לכבוד התלמידים היקרים הדרים במדינת קאבס; there is no address, the letter filling both sides of the vellum; the need for a direction would again be done away with by its being entrusted to a known bearer.

Letters that have no direction on the outside are generally Aramaic; the following are some specimens:—

XLI<sup>2</sup>. One from מבורך and דויד to עלי הממחה בירבי אברהם נן, sons of עמרם נן, letting them know he was in great distress, some one having sworn falsely against him; he had therefore fled from the house of bondage into Egypt, where he expected to find the שר (their father Amram?); it is with him now as is written (Isa. xvii. 4), "And the glory of Jacob shall wax thin," &c.

XLII<sup>3</sup>. Another instance is a letter which begins by quoting Ps. cxix. 165. It is signed by יעקב הרב בר שמואל מרז' ( ) הידוע אבו סער and is to הרב בר אברהם הרב ננע, the Jewish name being left out. It would seem to be written for Jacob by a scribe whose name would be Shelomoh or some other beginning with ש, for the ends of lines are filled in with that letter; the folding of this is the same as for one addressed.

XLIII<sup>4</sup>. The next specimen is a poetical epistle of which most is in Aramaic, while the *message* is in Arabic; it is headed by the composer, זכאי הנשיא בר ירדיוהו הנשיא נן, and is written to אברהם הכהן הרופא המכונה סר העידה בר יצחק הכהן הרופא נן; this has been folded in the usual way.

XLIV<sup>5</sup>. A further example, an exception to the general rule, is to be found in a letter from אליהו ברבי זכריה to דוד הכהן החבר, which is without address, but in *Arabic*.

To pass on to the pure Arabic address: of most of the forms of these there are exact parallels in Arabic and

<sup>1</sup> T-S. 16. 62.

<sup>2</sup> T-S. 13 J 13<sup>21</sup>.

<sup>3</sup> T-S. 13 J 15<sup>13</sup>.

<sup>4</sup> T-S. 13 J 15<sup>14</sup>.

<sup>5</sup> T-S. 13 J 16<sup>5</sup>.

Hebrew script. They may begin with preposition or verb, may be directed to the person first, or the town, and may dispense with all preliminaries except a title (as our own English addresses, contrasted with the German *An Herrn*).

XLV<sup>1</sup>. A letter written to a brother, possibly from Damietta:—

אלי מולאי ואכי	בחנר אלסכנדריה
חמאהא אל [לה]	רבנו חלפון החכם והנבון יושמר לעד
בר אבינו נתנאל החסיד	זכ לך הע הז
אנ אללה [בן] אה ואדאם סלאמתה ועאפיתה	אלדמיאטי

For the term *חנר אלסכנדריה* see also No. LXXXVII.

With the person's name coming first in the address are the following:—

XLVI<sup>2</sup>.

מולאי השייخ ابو يحيى نهراى ابن نسيم ... من ابو زايد صدقة المصرى  
القساط ان شا الله ...

XLVII<sup>3</sup>.

מולאי השייخ ابى العلى يوسف بن داود بن  
سعي اطل الله سلامة ادام عزة  
شاکر تفصلا ... القساط  
ان شا الله ... امانه موداه

The letter is written in rough Hebrew characters inside, and comes from Damascus. Its date may be about 1060 A.D., as a document of that date at Fustāt contains the signature of the addressee *נז יוסף בר דויד בר ישעיה נז*<sup>4</sup>.

XLVIII<sup>5</sup>. Another letter to him is addressed:—

מולאי השייخ ابو العلا .....  
يوسف بن داود بن سعا القساط ان شا الله

One of the more favourite forms is the following:—

XLIX<sup>6</sup>.

לסירי ומולאי אבי יחיי נהראי בן נסים נז  
מנ מרדוך בן מוסי נז  
אטאל אללה בקאה ואדאם סלאמה וסעאדתה יצל אל פסטאט אנ שא אללה

<sup>1</sup> T-S. 13 J 13<sup>10</sup>.

<sup>2</sup> T-S. 10 J 5<sup>10</sup>.

<sup>3</sup> T-S. 13 J 17<sup>6</sup>.

<sup>4</sup> T-S. 28. 7.

<sup>5</sup> T-S. 13 J 15<sup>5</sup>.

<sup>6</sup> T-S. 13 J 17<sup>1</sup>.



L<sup>1</sup>. لسیدی مولای ابی یحییٰ نهرای بن نسیم      من اسرائیل بن سهلون  
الموتی اطال الله ... &c.      الفسطاط ان شا الله

LI<sup>2</sup>. A good deal of Naharai ben Nissim's correspondence has been preserved: one letter to him from his friend עיזאש בן צדקה נז is addressed both in Hebrew and Arabic script, nearly as those above, with the addition in the Arabic ينفع لقاسم. Naharai's date is about 1050 A. D., for he is one of the witnesses to a marriage contract of that year at Fustāt<sup>3</sup> between נתן אלדאר בת and יצחק התלמיד נז and חנניה.

LII<sup>4</sup>. Another letter addressed to him in both Hebrew and Arabic script reads as follows:—

לסירי ומולאי אבי יחיי נהראי בן נסים נע'      מן ישראל בן נתן נז באלפסטאט  
אטאל אללה בקאה ואדאם נעמאה ותאיידה      אן שא אללה  
giving more in the Arabic:—

لسیدی و مولای ابی یحییٰ نهرای بن نسیم الموت  
اطال الله &c.      من اسرائیل بن سهلون الموت  
لدکان من سلی ..... عمر بن سو

The writer has found taxation too heavy, and begs for money from Naharai or from Abraham (the bridegroom in the marriage contract just mentioned): it seems likely that the letter comes from Ramleh.

LIII<sup>5</sup>. Another to the same Naharai addressed only in Hebrew script begins לסירי ומולאי and agrees with No. XLIX above, the name of the sender being lost. Others refer to flax and other commodities shipped to him<sup>6</sup>; and a letter from him also occurs addressed:—

LIV<sup>7</sup>. ... מולאי אבו אלפרג ז' ישועה בן שמואל נז      שאברה נהראי בן

Other specimens of this popular form of address may be found in a business letter that appears to hail from al-

<sup>1</sup> T-S. 13 J 167.

<sup>2</sup> T-S. 13 J 13<sup>11</sup>.

<sup>3</sup> T-S. 20. 7.

<sup>4</sup> T-S. 13 J 14<sup>18</sup>.

<sup>5</sup> T-S. 13 J 17<sup>24</sup>.

<sup>6</sup> See T-S. 13 J 13<sup>5</sup>, 14<sup>9</sup>, 15<sup>4</sup>, 15<sup>2</sup>, 16<sup>12</sup>, 17<sup>18</sup>, 10 J 5<sup>10</sup>.

<sup>7</sup> T-S. 13 J 14<sup>2</sup>.

Mahadiyeh, and speaks of pepper and great quantities of flax, and several vessels and boats ; this is addressed :—

LV<sup>1</sup>.

לסירי ומולאי אבי אלפרז ישועה בן אסמעיל זע מן יוסף בן מוסי בן ברחון זנ  
אטאל אללה בקאה ואדאם סלאמתה וסעארתה

This also mentions R. Naharai.

LVI<sup>2</sup>. Another has apparently some confusion as to the writer, for it gives :—

סירי ומולאי אבו יעקב יוסף בן עלי זע כהן פאסי מן אסמעיל בן פרח זנ  
&c. אטאל אללה

while in the Arabic the letter is ascribed to Naharai :—

سیدی ومولای ابی یعقب یوسف بن عالی الفاسی من نهرای بن نسیم  
اطال &c. صور ان شا الله

being Tyre, for which city the letter is destined.

Joseph al-Fasi also sends back to Naharai :—

LVII<sup>3</sup>.

סירי ומולאי אבי יחיי נהראי בן נסים זנ מן יוסף בן עלי נ' אלפאסי  
אטאל אללה בקאה &c. כהן

He is very possibly the father of the great Isaac al-Fasi, who went into Spain in 1088, a few years after the period of these letters. It will be noticed that this last letter is earlier than many of the others, זנ being appended to נסים, while it is זע in most.

LVIII<sup>4</sup>. One of the most interesting addresses among Naharai's correspondence is as follows :—

אבי וסירי אבו יחיי אטאל אללה בקאה מן משה ביר יעקב זע  
ואדאם תאיידה ואללה בقاء  
נהראי בן נסים זע אללה וליה  
יصل ان شا الله حرة المعارج

while on the next fold, bottom upwards to this, is :—

يصل هذا الكتاب الى نهرای بن نسیم من موسى بری یعقب مصر  
المقدس اطال الله بقاء حدة المعارج

<sup>1</sup> T-S. 16. 163.

<sup>3</sup> T-S. 13 J 17<sup>2</sup>.

<sup>2</sup> T-S. 13 J. 16<sup>10</sup>.

<sup>4</sup> T-S. 13 J 17<sup>18</sup>.

The Hartu'l-Ma'ārij (Street of the Steps) at Fustāt will be found noticed on p. 17 of vol. XVIII of this REVIEW. Another letter between the same persons seems to have been directed in a like manner, but is much rubbed<sup>1</sup>.

LIX<sup>2</sup>. Another letter to Naharai is the following:—

לאכי וסירי אבי יחיי נהראי בן נסים      מן ישראל בן נתן נז בן נהראי נז  
אמאל אללה בקאה ואדאם תאיידה ונעמאה      בן . . .

لاخي وسیدی ابویحیی نهراي بن نسيم بن نهراي      من ابو السله بن سهلون الموت  
الموت اطال الله بقاءه وادام عزه . . .

LX<sup>3</sup>. Returning to the form סירי ומולאי, we have:—

סירי ומולאי אבי אסחק ברהון בן מוסי נז      מן ברהון בן צלה נז תיהדת  
אמאל אללה בקאה &c.

LXI<sup>4</sup>. The name ברהון also occurs in the next example as the name of a perfumer in Fustāt, to whose shop the letter is directed:—

لسیدی ابی عمر سهلان راس الکل      من عبده . . .  
اطال الله بقاءه &c.      الفسطاط [مصر] فی  
دکان برهون العطار

LXII<sup>5</sup>. The following seems to be a somewhat uncommon form:—

אלי שיבי וסירי... אלמאל אדאם      מן הארון בן יוסף אלמאל      יצל פסטאט מצר  
אללה עזיז ועלות וסוירה וסעאדתה      נז מנדת ומענה      אן שא אללה  
..... שמעון עוכל נז

LXIII<sup>6</sup>. A short note:—

לשיבי וסירי חמ ור      שראכה אלדה  
יעקב בן יוסף      ללוזולי איירה

LXIV<sup>7</sup>.

לשיבי וגלילי אלעזין עלי אבו אברהם אמאל אללה      מן אפרים אבן מימון  
אסחק אבן עלי נז      בקאה עזיזה      נז

<sup>1</sup> T-S. 13 J 13<sup>5</sup>.

<sup>2</sup> T-S. 13 J 16<sup>4</sup>.

<sup>3</sup> T-S. 13 J 18<sup>8</sup>.

<sup>4</sup> T-S. 13 J 13<sup>28</sup>.

<sup>5</sup> Arabic box 64<sup>3</sup>.

<sup>6</sup> Ibid., 64<sup>7</sup>.

<sup>7</sup> Ibid., 64<sup>4</sup>.

This is also addressed in Arabic:—

يصل الى اشحاق ابن علون المحلى

LXV<sup>1</sup>. The following are similar to Nos. LVIII and LIX:—

לאכי וסירי אבי יצחק אטאל אללה בקאה אלעזיז  
מן מוסי בן יצחק בן  
נסים אל וארה

No. V, above, is addressed to the same person.

LXVI<sup>2</sup>.

לאכי ועקב סירי וריסי אטאל אללה בקאה  
מן לבראט בן יצחק נז  
עזיזה  
יוסף בן דנש נז אללה וליה ונאטרו

We find examples of address in Arabic without a preposition, besides Nos. LIV, LVI–LVIII, and LX above, as follows:—

LXVII<sup>3</sup>.

מולאי אלשיך אבו אלחסן סרור ביר חיים  
מחבה סהל ביר מבשר  
אטאל אללה בקאה ואדאם עזה וחדאפתה  
בן נחום  
ישע' רב

LXVIII<sup>4</sup>. In Arabic script we have this parallel:—

مولای الشیخ ابی الحسن علون الفرناں  
ولده وهب بن بركات  
بن نفس الاهیس (?) اطلال الله &c.  
الفسطاط ان شا الله ...  
where نفس = חיים and המומחה has an equivalent in (؟) الاهیس.

LXIX<sup>5</sup>.

אלמולא אלאנל אלריים אלפאצל רבי אליה שז מן ממלוכת ושאכר פצלה  
אבו אלפצל

מולאי אלשיך אלאנל אבי אלפצל מצליח  
מפתרין מורתה  
אטאל אללה בקאה ואדאם נעמאה  
שלמה ברבי  
חיים נע

LXXI<sup>7</sup>. (The left side of this is lost.) אלשיך אלאנל אלחבר אלסיר אל אכמל  
אבו סעיר בן אלצאיג נז אטאל אללה ...

<sup>1</sup> Ibid., 64<sup>1</sup>.

<sup>4</sup> T-S. 13 J 14<sup>13</sup>.

<sup>6</sup> T-S. 13 J 15<sup>2</sup>.

<sup>2</sup> Ibid., 64<sup>2</sup>.

<sup>5</sup> T-S. 13 J 13<sup>26</sup>.

<sup>7</sup> T-S. 13 J 17<sup>22</sup>.

<sup>3</sup> T-S. 13 J 17<sup>5</sup>.

LXXII<sup>1</sup>. The following begins with the somewhat uncommon epithet שיבי, as Nos. LXII-LXIV, but without preposition:—

שיבי ורייסי . . . אבו אלפרג יוסף מן בלוף בן נברה אלשתרו שאכר תפצליה  
בן יעקב בן ענבל אמאל בקאה &c. במצר אן שא אללה גל ועז

A favourite mode of address is also "to the presence of" or "the presence of" a person, especially used to high officials:—

To a Nagid, where the letter itself begins with eighteen lines or so of quotations from Proverbs, Psalms, &c., the address runs:—

LXXIII<sup>2</sup>.

לחצרת אלאליה עז אללה נצרהא וכבת בדאל עברהא צניעהתהא  
עדוהא וחאסרהא חבת אללה סעאדתהא ישועה בר יכין  
וכפיתא כל מחדור מר ורב שלמה החסיד משרף אלקיסריה  
בן כבוד גדולת קדושת מר ורב שאלה הזקן בצנבאט אל.רי  
הנכבר הנצבה

Again to a Nagid:—

LXXIV<sup>3</sup>.

לחצרה אדנינו כזק מר ור שר השרים נגיד הנגידים עברהא אלחנן  
ירום הודו ויגדל כבודו

The letter is in Arabic, and Meborach bar Saadia is the Nagid; it will be seen that only two words of the address are Arabic, לחצרה and עברהא.

The following addressed to a Haber may be compared with the Aramaic address to the Haber Nathan, No. XXXIII:—

LXXV<sup>4</sup>.

حضرة المولى الحبار الجلال ابي الحسن علون بن مملوكة يهودا بن  
معمرداد الله حلالها معرش عزما ابراهيم بن الفرج . . .

The greeting of this is in Hebrew to בחבורה המעולה בחבורה, חמדת הישיבה בית דין הקבוע במצרים בן מר עמרם השליח הנצבה, while the letter itself is in Arabic characters.

<sup>1</sup> T-S. 13 J 17<sup>11</sup>.

<sup>2</sup> T-S. 13 J 13<sup>29</sup>.

<sup>3</sup> T-S. 13 J 14<sup>14</sup>.

<sup>4</sup> T-S. 13 J 13<sup>2</sup>.

A very interesting letter, from the fulness of its direction and from the contents, is the following:—

LXXVI<sup>1</sup>.

<p>... شاکر تفصله          ابرهیم بن صدقه          یصل فسطاط مصر سوق العطار(یر؟)          . . . . .</p>	<p>حضرة مولای الشیخ الجلال ابی سعید          نتنایل بن صدقه العطار          جهس الله یدها</p>
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The writer wishes that Nathaniel may be blessed at the חנו הסוכות, and quotes Amos ix. 11; he also asks him to pay five dinars to his neighbour האשקלוני רגא. The letter is sent from Askelon in 1112 A.D.

LXXVII<sup>2</sup>. In one instance the names of the senders are placed first:—

<p>ומן אבו סעד הו שאכר          תפצלה צדקה בן צמוח          נע בן ששון אלי אלקאהרה          אנשא אללה</p>	<p>מן פציל אבו אבו אלחסן          אלי אלשיך אבו אלכיר צדקה          בן צמוח נע</p>
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LXXVIII<sup>3</sup>. A letter addressed to a רי"ס does not mention his name, while the form is more like that with which the text of letters begins:—

עבר חצרתה אלאלה תבת אללה איאמהא עלי בר נתן הרופא

The writer speaks of the congregation at Miniāt Zifta'.

LXXIX<sup>4</sup>. Another of the same kind is the following:—

<p>ממלוכהא          אבו אלחסן אלדמשקי</p>	<p>עבר אלחצרה אלסאמיה אלאלה          אלרייסיה אדיר אללה עזהא</p>
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LXXX<sup>5</sup>. The following address gives in Arabic characters perhaps the most usual beginning with a verb:—

<p>אכי וסירי ועדתי אבי זכריא יהודה          אכיה אלמשתאק אליה אלבראני בן משה נע          מסתקרה אלפצטאט בהא אללה ללבמן מן          שבת   יתפצל סירי אבי יעקב ישעיה ללפיג          אלסאיר   אלנשרק</p>	<p>אכי וסירי ועדתי אבי זכריא יהודה          בן משה נע בן סגמאר          אטאל אללה &amp;c.          یصل لابی زکریا یهوذا بن موسی          بن سغمار الفسطاط ان شا الله</p>
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<sup>1</sup> T-S. 13 J 13<sup>3</sup>.

<sup>3</sup> T-S. 13 J 16<sup>3</sup>.

<sup>2</sup> T-S. 13 J 17<sup>3</sup>.

<sup>4</sup> T-S. 13 J 13<sup>24</sup>.

<sup>5</sup> T-S. 16. 179.

Other forms with the verb *יצל* are as follows:—

LXXXI<sup>1</sup>. *יצל אלי מולאי חייא הכוהן מן אברהם בן מיכאל*  
*בר ישועה הכוהן נע*

LXXXII<sup>2</sup>. *יצל אלי ולדי ואעי אלכלק ענדי יצחק הכהן בר בזק מ...*  
*יעקב הכהן הדיין המשכיל החכם והנבון ישמרו צורו*  
*מן ואלדה נתן הכהן בר יוסף הכהן נע*

And with the *place* first:—

LXXXIII<sup>3</sup>. *יצל אלי מצר חמאהא אללה מן אכזה סבאע ומסאפר*  
*אלי אבו אלנגם אכו סבאע*  
*אלדי כאן יעלם פי כניסה*  
*אלעראקיין*

LXXXIV<sup>4</sup>. *יצל אלי מצר יסלם לשיך אבו נצר סט*  
*בן אבן אלכרם נע*

LXXXV<sup>5</sup>. *יצל الى مصر الى كنيسة الشامييين زقاق خبصة سلم للشيخ*  
*ابراهيم المحلى التلميذ العلم من عبد بو منصور بن بو سعد رحمة ...*

This and the following, it will be noticed, have more definiteness in the direction than most other examples given; the Synagogue of the Palestinians was in Qaşr ash-Sham', as was noted in vol. XV of this REVIEW, pp. 21, 22, where the vicinity of the Zuqāq Khabīṣah is spoken of.

LXXXVI<sup>6</sup>. In four lines:—

*יצל مصر حماها الله | الى قصر الشمع*  
*الى ابو البركات بن ابو الحسن | الابراوى رحمة الله*

Some begin with simply *מצר* אלי:—

LXXXVII<sup>7</sup>. *אלי מצר אלכב גד קד מר ור ישועה הזקן מן חגר אלסכנדריה שאכר*  
*הנב בר כב גד קד מר ור שבתי הזקן הנב תפצלה ואשאמה' אלעזר בירבי*  
*החכם והנבון נח ער חלפון נח' בזק ערין*

<sup>1</sup> T-S. 13 J 13<sup>15</sup>.

<sup>2</sup> T-S. 13 J 18<sup>5</sup>.

<sup>3</sup> T-S. 13 J 16<sup>10</sup>; see also No. LVIII.

<sup>4</sup> T-S. 13 J 13<sup>18</sup>.

<sup>5</sup> T-S. 13 J 13<sup>22</sup>.

<sup>6</sup> Arabic box (unnumbered at present).

<sup>7</sup> T-S. 13 J 13<sup>7</sup>.

LXXXVIII<sup>1</sup>. אלי מצר יסאלם ללשיך אבו אלמנצור בן בקא  
יסלמה לאבן אלנזם בן מפצל אלכחן

One of which is in both scripts:—

LXXXIX<sup>2</sup>. . . . מצר יסלם אלי אלמולא אלמנעם אלמחפצל אלשיך  
אלגניב שיך אבו אלכרכאת ולד אלמולא אלשיך אלאגל אלדיאן  
אלגיל שיך אבו אלפרג אבן אל ראיס דאמת סלאמתה אמאנה מודה  
الى مدينة مصر يسلم الى المولا المنعم المتفضل شيخ ابي البركات .... النجيب  
ولد المولا .... المتفضل الرايس الشيخ ابي الفرج ديان اليهود يعرف  
بابن الرايس دامت سلامته امانه مودة ...

Another has no preposition before the name of the place:—

XC<sup>3</sup>. אסכנדריה אלי אלשיך בו אלפתח אלמעלם בן אלעמסני אמינה

Two letters addressed in Arabic to congregations may close the examples. The first is from the Rabbanim of Ramleh to their brethren at Fustāt, and reads:—

XCI<sup>4</sup>.  
... الريانين المفتخين بمصر اطال الله بقاهم اخونهم الريانين المفتخين بالرملة  
..... الفسطاط ان شا الله ....

XCII<sup>5</sup>. The other, almost lost, containing a responsum on intermarriage:—

لساداتنا و شيوخنا شيوخ الوهين  
..... من ..... الفسطاط  
اطال الله بقاهم وا .....

It is hoped that these somewhat numerous examples may assist in the reading of what is very frequently in some way defective, or written in a very crabbed "Currentschrift."

ERNEST JAMES WORMAN.

<sup>1</sup> T-S. Maim. Box 21.

<sup>2</sup> T-S. 20. 135.

<sup>3</sup> T-S. Maim. Box 25.

<sup>4</sup> T-S. 20. 19.

<sup>5</sup> T-S. 13 J 14<sup>10</sup>.